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Nor slave, domestic, hired man,
 Nor any one that eats his bread,
 Can follow him who leaves this life,
 But all things must be left behind.

"But every deed a man performs,
 With body, or with voice, or mind,
 'Tis this that he can call his own,
 This with him take as he goes hence.
 This is what follows after him,
 And like a shadow ne'er departs.

"Let all, then, noble deeds perform,
 A treasure-store for future weal ;
 For merit gained this life within,
 Will yield a blessing in the next."

Buddha's doctrine is, in one word, anti-metaphysical. He denies the thing-in-itself, the *âtman*, the eternal, as a substance or entity. There is nothing permanent except the eternal truth that can be gained by enlightenment.

While Buddha's system was a definite philosophy which in spite of the many corruptions of the Pâli texts is in its outlines very clearly set forth, we cannot help admiring the practical spirit of the Great Teacher, the influence of which lasted for millenniums and will probably never be obliterated in his followers, even where they have degenerated and are in utter ignorance of the significance of his doctrines. Mr. Warren says of the Buddha in his introductory discourse to the first chapter : "In reading the Pâli Scriptures one is impressed with the strong personal influence exercised by the Buddha over the hearts of his followers. He was regarded not as a mere formulator of dry metaphysical propositions, but as a very wise and compassionate friend of his fellow-men. He was full of tact, and all his ways were ways of peace. To allay discord he would tell a little story or fable with a moral, and his epithet for one of whom he disapproved was merely 'vain man.' Anger, in fact, had no place in his character, and the reader of this book will find that it had equally none in his religio-philosophic system." P. C.

BHAKTI SATAKA. By *Râma Chandrabhârati*. With a Commentary by the *Rev. C. A. Seelakkhandha Thera*. Darjeeling : Buddhist Text Society of India. 1896.

The *Bhakti Sataka*, or "Hundred Lines of Faith," written in the beginning of the thirteenth century A. D. by Sri Râma Chandrabhârati, a pupil of Sri Rahula Sangha Raja, illustrates the virtues of the Buddha. The Rev. C. A. Seelakkhandha, of the Sailabimbarama Vihara at Dodauduwa, Ceylon, has undertaken to edit the *Bhakti Sataka* with a commentary, trusting that on account of its excellent style and the information it contains on Buddhism the poem will prove a very useful Sanskrit Reader for beginners.

The Reverend Seelakkhandha says in the preface :

"As it is my earnest desire to make the *Bhakti Sataka* useful to those who are, "at present, only imperfectly acquainted with Buddhism, I have written this commentary called *Ratnamala* to enable them to easily understand the real meaning "of the text in accordance with the rules of Buddhism. In many instances, I have "quoted from other works on Buddhism. The author, Pandit Rama Chandrabha- "rati, having thoroughly acquainted himself with the tenets of Lord Buddha and "also with the accepted interpretation of his doctrine, and having accepted the "truth, as it is the duty of every learned man, and also having realised that there "is nothing more important than happiness in our next birth, followed the religion "of his conviction."

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THE LITERARY STUDY OF THE BIBLE. An Account of the Leading Forms of Literature Represented in the Sacred Writings. Intended for English Readers. By *Richard G. Moulton, M. A.* (Cambr.), *Ph. D.* (Penna.), Professor of Literature in English in the University of Chicago. Boston: D. C. Heath & Co. 1895. Pages, 533.

THE MODERN READER'S BIBLE. A Series of Works from the Sacred Scriptures, Presented in Modern Literary Form. Edited, with an Introduction and Notes, by *Richard G. Moulton*. New York: Macmillan & Co. 1896. In small 18 mo. Volumes. Cloth, extra. Price, 50 cents each.

There is no need of the apology which Professor Moulton prefixes to his introductory remarks to the first of these works, touching its being a new increase to the number of books on the Bible. The work which he has attempted is so important, and the fruits which it is likely to bear are so tremendous, that one wonders the task was not attempted in English long before, although of a magnitude that would naturally repel anybody but a trained and indefatigable scholar. His work has been based upon the belief, "that the natural interest of sacred literature is considerably impaired by the form in which the Bible is usually read." The proper arrangement of the printed page, the distinction between prose and verse, the insertion of the names of speakers in dialogue, the assignment of characteristic titles, and the inclusion of a mass of totally diverse kinds of literature higgledy-piggledy in a single volume are matters of convenience and inconvenience which have never been considered in the editing of Bibles, and the lack of which, or the presence of which, has rendered the reading of Scripture if not a positive bore yet highly repellent to all except the most devout and untiring minds. The aversion of the average cultured reader to perusals of Scripture is certainly not based upon its lack of intrinsic interest. No one who has read such glowing and impassioned treatments of the literary prophets as are to be found in books like Cornill's *Prophecies of Israel* can for a moment doubt the importance and fascination of the history and literature of this people. We may go farther than Professor Moulton and say that the fewness of those to whom the Bible appeals as literature is not due *in part*